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spiritual and intellectual values of life in contrast to the one-sided materialism which would resolve all values of life in material possessions and mechanical accomplishments. Eucken does not want to be classified as a dualistic philosopher. He insists that the purpose of man's life must be sought rather in activity than in material culture, and in seeking and attempting, and daring and doing he finds the significance of life. The main books which mark his career cover the following subjects: *The History of Philosophical Terminology* (1879); *The Fundamental Conceptions of the Present Age* (1878, 4th ed. 1909); *The Unity of Spiritual Life in Consciousness and in the Activity of Mankind* (1888); *Great Thinkers' Conceptions of Life* (1890, 9th ed. 1911); *The Struggle for the Spiritual Content of Life* (1896); *The True Value of Religion* (1905); *The Main Problems of the Philosophy of Religion of the Present Age* (1907); *Outlines of a New World-Conception*; and finally *The Meaning of Value and Life*, which in its third edition appeared in 1911.

Professor Eucken is energetically preparing new books which will soon see the light of publication. They are on *The Old and New Christianity* and *a Theory of Cognition*. Many of his books have been translated into English, and he had several invitations to lecture in London and Oxford on philosophical and religious problems. His topic for a recent address delivered on the invitation of the Unitarians was *Religion and Life*. κ

ALLGEMEINE GESCHICHTE DER PHILOSOPHIE MIT BESONDERER BERÜCKSICHTIGUNG DER RELIGIONEN. Von Dr. Paul Deussen. Leipsic: Brockhaus, 1911. Pp. 530. Price 6 M., cloth 8 M.

The first volume of this General History of Philosophy was reviewed in *The Monist* some time ago, and we now announce the publication of the first part of the second volume. Readers familiar with the philosophical literature of to-day are aware that Professor Deussen represents a metaphysical conception in philosophy which attributes an objective reality to the *atman*, to the Vedanta philosophy, to the Platonic ideas of ancient Greece and to Kant's things-in-themselves. This explains the feeling of sympathy by which he is induced to classify Jacob Boheme's philosophy as a kind of Vedantic pluralism. We cannot say that Professor Deussen ever followed Professor William James's pragmatism, nor is his pluralism kin to the pluralism of that great American pragmatist, but he has a pluralism of his own after the prototype of the Vedantic theory which recognizes the existence of innumerable souls finding a unit in the universal *atman* which might be called in Emerson's language the "oversoul."

In contrasting the subject of his first volume to the treatment of Greek philosophy discussed in the second volume, Professor Deussen says in the preface: "The Indian has penetrated more deeply into the problems of existence, whereas modern thinkers are more scientific and rigorous; but more beautiful, more luminous, more brilliant philosophy has never been than on the Ionian coasts of Asia Minor and on the shores of Ilissos."

This volume covers the several periods of Greek thought. The origin of Greek philosophy—the oldest period, the second period including Plato and Aristotle, and the post-Aristotelian period, the theories of the Epicureans, the Skeptics, the Eleatic philosophies, the Jewish-Alexandrian school, and

neo-Platonism before and after Plotinus. The work is done with care and precision and we have no doubt that the appearance of this volume will be welcome to Professor Deussen's many friends and followers. κ

DIE BEGRIFFE UND THEORIEN DER MODERNEN PHYSIK. Von *J. B. Stallo*. Uebersetzt von *Dr. Hans Kleinpeter*. 2d ed. Leipsic: Barth, 1911. Pp. 328. Price 7 marks.

EINFÜHRUNG IN DIE METAPHYSIK AUF GRUNDLAGE DER ERFAHRUNG. Von *Dr. G. Heymans*. Leipsic: Barth, 1911. Pp. 364. Price 9 marks.

We announced some time ago the appearance of this German translation of J. B. Stallo's *Modern Physics*, a book of extraordinary importance, containing a preface by Professor Ernst Mach. We are now in possession of a second edition, and we are glad to see that the new world-conception of a scientific philosophy is finding more and more recognition in the Fatherland.

The same house announces the second enlarged edition of Dr. G. Heymans's "Introduction to Metaphysics." Dr. Heymans, professor of philosophy at the University of Groningen, Holland, defines metaphysics as that science which endeavors to propound "the most complete and least relative world-conception possible." Cognition means "to have conceptions which agree with their objects and which we think of as agreeing with them." Heymans discusses realism and dualism, first in their state of naïveté and then as scientifically derived theories. He contrasts them first with a monistic materialism and then with a realistic parallelism. After a review of agnosticism and positivism, he establishes a psychical monism. He finds that all rival theories by a critical development lead to the same conclusion and then ends with the applications of his philosophy to epistemology, ethics, and a philosophical consideration of religion. κ

DER MONISMUS UND SEINE PHILOSOPHISCHEN GRUNDLAGEN. Von *Friedrich Klimke*, S. J. Freiburg i. B.: Herder, 1911. St. Louis, Mo., B. Herder. Pp. 620. Price \$3.80 net.

Friedrich Klimke, S. J., the philosopher among the Jesuits, offers this book as a contribution to a criticism of modern thought, and it goes without saying that he condemns modernism in its very principles. Nevertheless he allows monism to stand as a methodological postulate and as an Ideal of cognition. Metaphysical monism, however, in whatever form it may be presented finds its refutation. It is is perhaps characteristic that the book knows nothing of monism in the United States. The existence of *The Monist*, as well as all the publications of the Open Court Publishing Comany are ignored. Haeckel figures conspicuously as a target for refutation.

The writings of the Italian pragmatist G. Vailati, who died two years ago, May 14, 1909, have been collected under the title *Scritti di G. Vailati*, and published in Leipsic by Johann Ambrosius Barth, and in Florence by the successors of B. Seeber in the current year of 1911. They cover a period from the year 1863 to 1908. The book is an enormous royal octavo volume of 972 pages. For its enormous bulk the price is comparatively small, being only 15 francs. κ